4152. df. 2. W 139

Robert Bridgman's

REASONS

For leaving the

QUAKERS,

(Upon Examination)

Proved Unreasonable;

Being only

A Demonstration

Of his

ENVY.

By W. Rawlinson.

Rom. 1. 22, 23. *Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Hearts was darkened. Professing themselves to be Wise, they became Fools.*

London, Printed and Sold by *T. Sowle*, in *White-hart-court* in *Gracious-street*, 1700.

R. B's Reaſons Unreaſonable.

IT was our Saviour's Doctrine, *Mat.* 7.18, 20. that a *good Tree cannot bring forth evil Fruit; neither can a corrupt Tree bring forth good Fruit. Wherefore by their Fruits ye ſhall know them.* And it ſtands true for ever; ſo that upon certainly knowing the Fruit, we may infallibly know the Tree, whether it be Good or Evil. Now in all good Actions, Love is a chief Ingredient; and in moſt evil Actions, Envy doth much Influence. Hereby we may make a pretty ſafe Judgment, both of Men and their Actions, whether they be Good or Bad; for Love is of God, and ſeeks the real Good of all; as Envy is of the Devil, and ſeeks their Hurt and Ruin. It might be of good uſe to inſtance ſome Preſidents of each ſort; though my intended Brevity will not admit thereof at preſent: So, in a general way, do ſay, That the Practice of all, in whom the *Love of Chriſt* prevaileth, is, To ſeek the Good, both of the Souls and Bodies of all; even of their Enemies; and

never can, by any Provocation whatsoever, be prevailed upon, to Detract, Calumniate and Misrepresent their greatest Enemies; much less thereby to endeavour to Influence the *Civil Magistrate* against them, that so they might come to suffer, either in their Bodies, Estates or Liberties; being of the Mind of the good Housholder, who would not admit his Servants to pull out the very *Tares* from among the *Wheat*, till the *Harvest*.

Praying for our Enemies, and *doing unto all Men as we would have them to do unto us*; was the Doctrine of him whom we all pretend to follow: That my present Adversary has been in this his Undertaking, acted by this sweet and amiable Virtue, which is the true Characteristick of a true Disciple and Follower of the blessed Jesus, doth not appear; tho' the contrary it's very evident, hath too much prevailed upon him, which hath been the Cause he hath so grossly misrepresented us: Not to say any thing of his abusive Language. And if so, as I doubt not but what follows will make evidently appear; then I hope we may be satisfied, what place all his endeavours will have with all sincere Christians; so that the Pit he digged for his Neighbour, he is fallen into himself.

He begins his Paper with a very sad Account, *viz.* 'It has been matter of Sorrow, and Shame unto me, and many others, that have now left the Quakers Commu-

'nion,

'nion, that we ſo long profeſſed the Chri-
'ſtian Religion, whilſt we remained ſo ig-
'norant of the Fundamental Principles of it:
'The Doctrine of the Trinity, or Three
'Perſons of one Nature and Subſtance in
'the Godhead: The Incarnation of the ſe-
'cond Perſon, or Son of God, the Lord
'Jeſus Chriſt: The Satisfaction and Atone-
'ment made unto God the Father, by his
'Obedience, and Death upon the Croſs:
'The Reſurrection and Aſcenſion of his Bo-
'dy and Perſon into Heaven: His remain-
'ing in our Nature, at the right Hand of
'God, in the Glory of his Father, our
'Head, High-Prieſt, and Interceſſor: The
'Faith and full perſwaſion of his Second,
'Laſt, and Outward Appearance, and Com-
'ing again to Raiſe the dead Bodies of the
'Saints, and of all Men, in the great Day,
'and ſolemn Aſſize of all Nations, in which
'a final and infallible Sentence will be paſſed
'upon all, according to the Deeds done in
'the Body; agreeable to the plain and po-
'ſitive Senſe of divers Texts in holy Scrip-
'ture.

Truly I am of his Mind, that to re-
main ſo long ignorant whilſt under a
Chriſtian Profeſſion of theſe great Doctrines
and Principles of the very Chriſtian Religi-
on, is Cauſe ſufficient both of Sorrow and
Shame; but what is that to the Chriſtan So-
ciety, or Societies, he has joyned himſelf

with? For except he can make it appear, thoſe Societies he hath belonged to, were Ignorant of them, then (and not elſe) they alſo may come under the ſame Reflection; but till then, both the Sorrow and the Shame is like to lie ſolely at his own Door. Let not *R. B.* think hereby to Charge the *Quakers*, and render them Guilty of being defective in their Chriſtian Belief of theſe Doctrines, offering that as his Reaſon for leaving them; if he do, I doubt not but to make the contrary very evident, to the blaſting all his vain Hopes. *Firſt*, Let us ſuppoſe, tho' not grant, what he inſinuates to be true; would not this beſpeak him a great *Ignoramus*, or worſe, firſt to joyn with ſuch a People, and then to continue ſo long with them; but that which doth aggravate his Ignorance is, that when his now Friend *D. S.* did Calumniate us in Print, he ſhould appear in our Vindication, and wrote an anſwer in our Defence, to that ſcandalous Pamphlet (as he then called it) not thinking (I believe) then, which was but in 1694. that he ſhould now write one a great deal more Scandalous himſelf; all which tends little to his Reputation, (indeed if he were a Man that wanted Bread, it were ſomething) and he not being educated a *Quaker*, his ignorant Education cannot reflect on them; and how much it was the Fruit of Humour, I will leave to him to reflect on. Since this were a heavy Charge, if

if true, That we did not ſincerely believe theſe great Doctrines of Chriſtianity, enough to offend any Chriſtian Ear. I ſhall therefore be more particular in my Anſwer, being ſorry, that That which *R. B.* accounted the bleſſed Truth, in 1694. ſhould be ſo groſly Calumniated in 1700. becauſe I believe it to be the bleſſed Truth ſtill. This at moſt is but *R. B*'s inſinuating Charge, without the leaſt Proof; ſo that my ſingle Teſtimony is of equal Authority: I do therefore ſay, I was brought up, and educated in this Way, and therefore muſt be granted to know their Principles as well, nay, better than *R. B.* if there be any thing in Education; and I am well aſſured, that we do ſincerely believe all theſe above-mentioned Doctrines, as to the Matter and Subſtance of them, and do only differ with the *Church of England* in ſome few Words and Terms; and why we ſhould be blamed for that, when we believe the ſame things, and the more, ſeeing theſe Terms are ſuch as the Holy Ghoſt did not ſee meet to expreſs theſe Myſteries by, in the Holy Scriptures; tho' I do ſay, if we did not differ with the *Church of England* about weightier Matters than theſe Words or Terms, I do not think it were worth our while to Diſſent from Her. Yet let us hear what *G. Keith* hath taught on this Head, *Way caſt up*, p. 88. *And* (ſaith he) *it is well known that theſe Words*, Three Perſons, *or* Three Hypoſtaſes,

ſtaſes, *have made great Contention in former times; and divers judged to be Pious and Learned Men, have denied them, and diſputed againſt them; as namely,* Jerome *againſt the Three* Hypoſtaſes; *and* Auguſtine *diſputed ſolidly,* Lib. 5. & 7. *de Trinitate, That the Words* [Three Perſons] *are not properly applicable to the Myſtery it ſelf, although he doth not know what other Names to give them: And ſurely it is too great Preſumption and Curioſity in any Man, to dive further into this Myſtery, than what God hath been pleaſed to reveal, or to give Names to it; and yet it is more Preſumption, and ſmelleth rankly of a Perſecuting Spirit, to impoſe upon others theſe words, which the Spirit of God hath not Taught, nor left upon Record in the Scriptures; and yet becauſe we do not own theſe Word's of Man's Wiſdom and Spirit, to cry out againſt us, as* Blaſphemers, *and* Deniers *of the* true Chriſt; *whereas we (the Quakers) believe in, and own the* true Chriſt, *more according both to his* Godhead *and* Manhood, *more according to the Truth, and the Teſtimony of the Scripture, than our Accuſers do, as I hope in its due place to ſhew.* And in p. 87. ſaith, *Nor indeed is there any need of theſe Terms,* Three Diſtinct Perſons; *but rather they darken than explain the Myſtery, which have occaſioned, not only ſome of the Vulgar, but even ſome of them, called the Learned, to Err groſly in their Conceptions about the Myſtery it ſelf; ſure I am, they are in an Error, occaſioned in great part, by*

theſe

these unsound and unscriptural Terms, of Three Persons *in the* Trinity, *for* Persons *signifies* Substances, *and not the* Modes *or* Properties *of* One Substance.

Thus *Keith*, when a *Quaker*, spoke truly of the *Quakers*, tho' now he acts in a contrary Line. These Men must be acknowledged to be, either Insincere formerly, or else they are Insincere now: For as we were, we are; if we were Erroneous, then *Keith* was Insincere for declaring us Orthodox: If we are Orthodox, *Keith* is Insincere now for declaring us Heterodox: Nor is it in this one Particular, for if it might be of Service, I believe I could make it appear, that he has declared us in all our Principles Orthodox. Here, in this one Particular, we may observe how zealously he Defends our Conscienciously Scruple, not only by the Authority of these Fathers, but also from the Unscripturalness and ill Consequences of such Terms; withal, fully declaring our Sincere Belief in the Holy *Three*, which may be sufficient to shew we are Sound in Faith, touching the *Trinity*, (so called) I shall not (for Brevity's sake) say any more to Vindicate our conscienciously Scrupling these Words and Terms, used by *R. B.* to express these Mysteries by, but shall proceed, to shew by a Quotation or two, that we are Sound in the Faith, touching the Doctrines themselves; out of that Book

Book which is generally received by the Society.

'But by this, as we do not at all intend, 'either to equal our ſelves to that *Holy Man*, 'the Lord Jeſus Chriſt, who was Born of 'the Virgin *Mary*, in whom all the fulneſs of 'the Godhead dwells Bodily; nor to de'ſtroy the Reality of his preſent Exiſtence; 'ſo neither do we, as ſome have falſly cal'lumniated us. For though we affirm, that 'Chriſt dwells in us, yet not Immediately, 'but Mediately, as he is in that Seed which 'is in us; whereas he, to wit, the Eternal 'Word, which was with God, and was God, 'dwelt Immediately in that Holy Man: 'He then is as the Head, and we as the 'Members; he the Vine, we the Branches— 'ſo God dwells otherwiſe in the Man Je'ſus, than in us. We alſo freely reject the 'Hereſie of *Apolinarius*, who denied him to 'have any Soul, but ſaid, The Body was only 'acted by the Godhead: As alſo the Error 'of *Eutiches*, who made the Manhood to be 'wholly ſwallowed up of the Godhead. 'Wherefore, as we believe he was a true, 'and a real Man; ſo we alſo believe, that 'he continues ſo Glorified in the Heavens, 'in Soul and Body, by whom God ſhall 'Judge the World, in the great and general 'Day of Judgment.—Neither do we hereby 'intend any ways to Leſſen, or Derogate 'from the Atonement and Sacrifice of Je'ſus

'ſus Chriſt; but on the contrary, do 'Magnifie and Exalt it. For as we be-'lieve all thoſe things to have been certain-'ly tranſlated, which are recorded in the 'Holy Scriptures, concerning the Birth, Life, 'Miracles, Sufferings, Reſurrection and Aſ-'cention of Jeſus Chriſt; ſo we do believe, 'that it is the Duty of every one to believe 'it, to whom it pleaſeth God to reveal the 'ſame, and to bring to them the Knowledge 'of it: Yea, we believe it were Damnable 'Unbelief, not to believe, when ſo decla-'red;—nevertheleſs, as we do firmly believe 'it was neceſſary that Chriſt ſhould come, 'that by his Death and Sufferings he might 'offer up himſelf a Sacrifice to God, for 'our Sins, who his own ſelf bare our Sins 'in his own Body on the Tree; ſo we believe, 'that the Remiſſion of Sins, which any par-'take of, is only in and by Vertue of that 'moſt ſatisfactory Sacrifice, and no other-'wiſe; for it is by the Obedience of that 'One, that the free Gift is come upon all to 'Juſtification, *Barclay's Apol.* 334. 335.

Thus, having given theſe Quotations of our Faith, by which it doth evidently appear, how falſly this *R. Bridgman* hath inſinuated againſt us, as well as the Soundneſs of our Faith is ſufficiently declared.

I ſhall now proceed, and be more Brief, becauſe what he offers in the main, is but Trifling. He adds, *That without the true Faith*

of

of them, we cannot be ſaved; which true Faith he acknowledges, *ought to be wrought by the Operation of the Spirit*: I would hope, ſince he believes it of ſo great Concernment, he will take care for one, or elſe, notwithſtanding all his other Performances, and going to Church, he is like to remain ſtill Ignorant of the true Faith of them; beſides, how can he be fully aſſured whether he has the true Faith of them wrought by the Spirit, without ſticking to his *Quaker-Principle*, of Immediate Revelation. I would ſee this *R. Bridgman* and *G. Keith* to give over playing upon words, which is only a trying of Skill. If they would betake themſelves like *Sampſon*, to the great Pillars of our Religion, our known and acknowledged Principles; this were far more Manly, than raiſing up a Man of Straw to Fight with; for then, if they could overthrow them, it would render them *Sampſons* indeed. Now *G. K.* when a Quaker, accounted *Immediate Revelation* (as ſtated in his Book on that Subject) and the Univerſal Principle of *Light* and *Grace* (which Principle he States and Proves in his Books, *The Univerſal Free Grace of the Goſpel aſſerted*) the two great Principles or Pillars of our Religion, as differing from other Societies of Chriſtians; therefore, Oh ye mighty Men, to work!

R. B. proceeds to Teach of what neceſſity it is to every one to be rightly inform'd, concerning

ing those above-mentioned Doctrines; adding what a necessary work *it is, to yield our Love and Obedience to that Law and Light, with which God instructs and enlightens our Nature; and that without some Experience thereof, it is in vain to pretend to any Religion.* Whether does he offer this as one Reason for leaving us, or Digresses, and gives it as Advice to his present Friends? For it's much but he may think himself (notwithstanding all the pretences of Sorrow and Shame) wiser than some Older and more Eminent Church-men.

He goes on, and tells how dangerous it is, 'To reduce all Religion and Faith to-'wards God, under a Profession and Expe-'rience of Light and Truth, without any 'Distinction of common and special Illumi-'nation and Grace.

How far he intends this a Charge against us, I am not like to know; besides, it is too general for him to expect a particular Answer; let him Charge us but Honestly, and do his worst: We know that though there are Diversities of Gifts, yet the same Spirit; and there are differences of Administrations, but the same Lord; and there are diversities of Operations, but the same God; *which worketh all in all*, 1 Cor. 12. 4, 5, 6.

Next, he chargeth us by Name, for having *ignorantly and blasphemously opposed this Work of Faith and Reformation*; and that if

we

we *contradict or deny*, it must bespeak great *ignorance or obstinacy*: But seeing he has been so kind, as to account us *Blasphemers* and *Ignorant*, I will submit to be accounted *Obstinate* too, before he shall pass without Rebuke; and do therefore Deny his Charge, and Dare him to prove it. He now being upon the high Rope, goes on insinuating, *we Reject the Institutions of Jesus Christ*; which, as he saith, is evident from our Writings constantly published from our beginning; yet he offers not one Quotation of them all for Confirmation. If what he says were true, what must we judge of him, as to joyn and continue so many Years with such a People, since (as he says) It is evident from our Writings constantly published, that we reject the Institutions of Jesus Christ, to which he cannot pretend Ignorance? I think he is mightily to blame, thus to Reproach his old Friends, and all without Book; it looks like as if he had left them rather out of Humour, than real Conviction; for real Conviction would have demonstrated it self with a more Christian Temper: When I have added a little more of his, of like Nature, I shall shew from our Doctrine, how opposite his Charges are to what we Believe, by which his Envy will evidently appear; he saith, 'How under 'pretence of high Attainments, and further 'Glory, a Spirit of Pride and great Uncha-

'ritableness

'ritableneſs hath poſſeſſed us, is ſufficiently 'manifeſt by its Fruits, in Cenſuring and 'Reproaching all other Denominations of 'profeſs'd Chriſtians, whom we ſet at 'a 'great Diſtance, and account as *the World* '*which lyeth in Wickedneſs*; with ſome more of like nature.

As to this latter, That we account all other Denominations of Chriſtians as *the World which lyeth in Wickedneſs*; our Charity is ſo far *reverſe* to that, that we blieve there may be, even among *Turks* and *Jews*, ſuch as belong to the *Catholick-Church*; hear what is ſaid, *Barclay's Apology*, p. 400. of his *Works*, viz.

'There may be therefore Members of this '*Catholick-Church*, both among *Heathens*, '*Turks* and *Jews*, and of all the ſeveral 'ſorts of Chriſtians, Men and Women, of 'Integrity and Simplicity of Heart, who 'though blinded in ſomething in their Un-'derſtanding, and perhaps burthened with 'the Superſtitions and Formality of the ſe-'veral Sects, in which they are ingroſſed; 'yet being Upright in their Hearts before 'the Lord, chiefly aiming and labouring to 'be delivered from Iniquity, and loving to 'follow Righteouſneſs, are by the ſecret 'Touches of this holy Light in their Souls, 'inliven'd and quicken'd thereby, ſecretly 'united to God, and there-through become 'true Members of this *Catholick-Church*. Is not this very oppoſite to his falſe Charge?

And

And to his other Insinuations, That we reduce all Religion, and Faith towards God, under a Profession of *Life* and *Truth*, without any distinction of Common and Special Illumination and Grace, and so Reject the Institutions of Christ. See p. 405. of the same Book.

'*Secondly*, The Church is to be considered, as it signifies a certain Number of Persons, gathered by God's Spirit, and by the Testimony of some of his Servants (raised up for that end) unto the belief of the true Doctrines and Principles of the Christian Faith; who, through their Hearts being united by the same Love, and their Understandings informed in the same Truth, Gather, Meet and Assemble together to wait upon God, to Worship him, and to bear a joynt-Testimony for the Truth, against Error.

Thus it is evident how notoriously False are his Charges and Insinuations against us, what he observes of the Disagreeableness of what we Teach or Publish. I should have thought, the small Earnings his Friend *G. K.* hath made thereof (for if we consider his Eminence, and the great Number of Years he zealously preached and defended our Faith, even nigh thirty Years, which must be granted the chief of his natural Life; and yet upon his Revolt, should be able to draw off no more, looks almost incredible) might

might have given ſufficient Check to his Calumny. As to the oppoſiteneſs of our Principles to true Chriſtianity, is another groſs Calumny, without any manner of Proof; however, we are ready to vindicate them, and ſhew their agreeableneſs with the Holy Scriptures, either with this or any other Adverſary. And for our Quibling and Shuffling with dull and apparent Sophiſtry; I aſcribe to his want of Matter, and the effect of Envy: What he ſaith of our altering the Senſe of our own, and our Opponents Writings, with more of the ſame kind, is all of a piece with the former, and deſerves no other anſwer; the poor Man being at a loſs, muſt vent his Envy ſome way. As to thoſe *Sounds* and *Echoes* he ſpeaks of, what he intends thereby, is a little dubious; but if he has tender Ears, and cannot endure great Sounds, I ought to pity him; for as the ſaying is, *He is gone out of hot Love, into red Fire.*

Moſt of his ninth Page, as far as I find, is filled with his Reſentments, for our refuſing *G. K*'s Arbitrary Summons: And ſince he mentions a Paper writ by our Friends, on that occaſion, Titled, *A word to the well-inclined*; I ſhall for anſwer, refer to that Paper, which I doubt not, but will give the Impartial entire Satisfaction. As to the Spreading our Books, can he or any elſe

blame us? Would any Christian Society do less, if they were abused and railed on in Print by their Adversaries, but use all lawful means to remove the Reproach, and vindicate their just Case? Would he have us Dumb, that his beloved *Keith's Scotch Eloquence* might pass without Remark? Then I doubt not, but Printing would be accounted a more edifying Method, than building Stages, and drawing Multitudes of People together. What he insinuates of the Increase of our Number, doth not well agree with his former account, of his and many others leaving our Societies; this should not Increase, but Diminish our Number; tho' I am willing to agree with him in this, I hope our Doctrine and Faith doth take place with many, and yet will more abundantly: The Lord hasten to accomplish and fulfil these good things he hath promised, that his dear Son, our *Lord Jesus Christ*, may come to Reign in all Hearts, who has paid so precious a Ransom to God for them. As to the *Misery* our numerous Proselites are under, in Partiality and Prejudice, that what is published by our Party, passes for Truth, not only in Doctrine and Fact, but that they conceive a peculiar Presence of God as a continual Blessing that accompanies them; and the same Conceit we have in all we say or do; and that we are so affected with

the

the reliſh and ſavour of it, that it puffs us up with intolerable Pride, while it appears to us under a diſguiſe of Humility. That we ſhould be ſo Partial, and Flatter our ſelves, is even againſt Reaſon to believe; for People are moſt apt to Flatter themſelves in an eatie way, but few are willing to be byaſſed in that which may expoſe them to manifold Sufferings and Exerciſes; it muſt be the dint of Reaſon, and force of Conviction, that muſt effect that, to which, if God be pleaſed to give the Senſe or Seal of his Spirit or Preſence; I will grant to him, it is a Confirmation paſt controul; and this is ſo far from being the Miſery of any People, that it is the greateſt Bleſſing, whatſoever he may think: But that we conceive a peculiar Preſence of God, in all we ſay or do; I cannot tell how to give him Credit for, but deſire proof, for I believe it is a miſtake, as well as he is miſtaken, that we are ſo affected with the Reliſh and Savour thereof, that it puffs us up with *Intolerable Pride*. I ſee his Charity is near at an end towards us: however, he ought to pity us the more, becauſe, as he ſays, This *intolerable Pride* appears to us under a diſguiſe of *Humility*, which is the oppoſite to *Pride*; well, he had need to have ſome good evidence, ſince he takes upon him to judge other Mens Hearts, and remember our Saviour's Doctrine, *Judge not, that ye be not judged; for with what judg-*

ment ye judge, ye ſhall be judged: This raſh judgment of his puts me quite out of conceit with his fine Comment on *true Humility.*

His eleventh Page appears to me, to be a kind of Preachment, much like one of *G. K*'s new Sermons. What he ſays of a proud and obſtinate Generation of Men, who under pretence of Subjection to a Power above the Magiſtrate; being very deluſive in the Appearance of it: By which one might conclude (if one were as raſh in Judgment, as he) that he was gotten from under that Deluſion, to pretend Subjection to a Power above the Magiſtrate: If the good Men, the Martyrs, in Queen *Mary*'s time, could have done ſo, they might have ſaved their Bodies from the Flames; however, thoſe that believe *Magiſtracy* to be God's Ordinance, and are deſirous to be ſubject to God, cannot be ill Subjects, notwithſtanding *R. B*'s Inſinuations. He Inſinuates, that being taught that Reaſoning is Dangerous in things of Religion, they ſtop their Ears, and cloſe their Eyes, *&c.*

If any that comes to us ſhould be ſo unwiſe, it's to be feared they may not continue ſo long with us as *R. B.* did; for theſe that comes to us, had need to have both their Eyes and Ears open, for there is a daily Croſs to be born by all the Diſciples of crucified Jeſus. His Envy grows ſo big, that he cannot let the Dead alone, even that Perſon, whom he in

in 1694. gave Teſtimony, had laid down his Head in Peace; now he accounts him of a melancholly Temper, and an ignorant Education, which blown up by a Spirit of *Enthuſiaſm*, gave Birth to his Faction, in thoſe *Hurricane Times*, when the Church lay deſpoiled of her Power and Priviledges: So that by this Man's Account, not only *G. F.* but even all the *Quakers*, are *ſtark Naught*; this is he which judgeth others guilty of great Uncharitableneſs: Let us hear what *G. K.* ſays of the *Quakers*, ſince he was diſowned by them, even in 97. in his *Explications*, p. 39. *viz.*

'But yet I do affirm, that I have found di-'vers that go under that name, that to my 'Underſtanding and Apprehenſion, have made 'a good Progreſs in ſpiritual Experiences, and 'other ſpiritual Attainments of Knowledge 'and Vertue; and I do continue in my real Per-'ſwaſion and Belief, that there was a good 'Work of God upon the Hearts of many of 'that People, and his mighty Power did ſtir 'and operate in them, as I hope it doth ſtill 'continue in ſome to do unto this day.

Thus *Keith* corrects *Bridgman*; and well he may, if we conſider what *George* muſt of neceſſity once have known; to Pity is now vain, and to Pray for, I want Faith; ſo ſhall leave him to God; But ſince *R. B.* refers for Proof to the enterance of the *Journal*, of the Deceaſed, I ſhall refer thither alſo, not doubting but the impartial will differ with *Bridg-*

man in their Judgment: *G. F.* was well known in his Day, and both his personal Acquaintance and Works gives *Bridgman* the Lye: This Man is so very gross, I shall on this Head only return him as a further Reply, what *Michael* returned the Devil, *The Lord Rebuke thee.*

What he would Insinuate of the Rise of the *Quakers*, that it was when the Church lay spoiled of her *Power* and *Priviledges*; as tho' the *Quakers* were then in great Prosperity and Peace, whenas in Truth, they were also great Sufferers, and many of them in Prisons and Dungeons for their Testimony; however, this young Convert talks like a gallant Son of the Church, and as bravely doth he undertake to inform her; it's young days for him to conceit himself wiser than his Teachers; yet he is seeking out Expedients how to heal the Breach, and restore the Wastes; his present Thoughts are, by a *laborious and diligent Instruction of Youth*, and *detecting of Error*, by *open and free Conferences, judiciously managed, in divers parts of the Nation.*

How the Ministers of the Church will like this, I will not determine: But to me it seems they were defective in *R. B's Account*, or else what need is there of this Proposal, if he would not have them to be more Diligent and Laborious? And if so, they are not Diligent and Laborious enough; consequently

quently Defective; or would he have them take in *Him*, and *F. Bugg* to their Assistance? How he would have the *Conferences* managed in the divers parts of the Nation, he hath not sufficiently taught; he only says, *Judiciously*; but whether he intends that the Church shall *Summons* all the several *Societies* of Christians in the Nation, to Dispute, as *G. K.* Summon'd the *Quakers* at *Turner's-Hall*, or the Church shall state, as she sees meet, all the Principles of the several Societies, and so refute them, and none of the several Societies to be there; or if present, not suffered to vindicate their several and respective Principles; or he intends all to have liberty to oppugn one another's Principles, tho' this is a Power *R. B.* (I am apt to think) will scarce grant *Dissenters*: Or must the Church be sole Plaintiff, and all others only Defendants? The words, *open and free Conferences*, implies all the several sorts should have liberty to vindicate their several Principles; of what consequence this might be to the King's *Peaceable Government*, I will leave to more competent Judgments, and the Churches Consideration.

R. B. having made these Proposals to the Church, proceeds very warmly, declaring what a lamentable thing it is, that in a Christian Nation, the publick Seals and Badges of its Communion should be slighted, neglected, opposed and rejected, by a

ſort and number of Men, that will not be accountable in matter of Fact, for their Miſtakes and Abuſes. That he here intends the *Quakers*, I need not to Queſtion, for I take his whole Paper to be deſigned as a valliant Sally againſt them; yet, ſeeing he doth not alſo tell us, what theſe publick *Seals* and *Badges* are, I muſt be at a loſs, what he intends thereby, his words are general, and doth imply we are guilty of ſlighting, neglecting, *&c.* all the *Seals* and *Badges* of the Chriſtian Religion; which is a high Charge, yet ſince it is falſe, we may the better bear it. Now, with his leave, I conceive the *Seals* and *Badges* of the Chriſtian Religion are many; I would ask him, whether *not Swearing*, be not one? And what he thinks of *Mat.* 5. 33, 34. Alſo whether to *preach the Goſpel freely*, be not another? And what he thinks of *Mat.* 10. 8. And whether *not to Fight nor Perſecute*, make not up two more? And what he thinks of *Mat.* 5. 38, 39. & 26. 52. *John* 18. 36. *James* 4. 1. 2 *Cor.* 10. 4. *Luke* 9. 55, 56. & *Mat.* 13, 28, 29, 30. Nay, doth not Chriſtianity take in the *Moral Law*? And if ſo, then will come in *loving our Neighbour as our ſelves*; which Badge, I ſhould have been glad to have ſeen more worn by him; that would have given ſome evidence of his being Religious; for I am ſatisfied, *true Chriſtianity* doth not deſtroy *Morality*, for I think,

an

an honeſt, ſober, and juſt Liver, is preferable to a ſuperſtitious Pilgrim; and that there is more Virtue in Praying for our Enemies, than viſiting an old Relick. I ſee not how he comes to reckon us a ſort and number of Men, that will not be accountable in matter of Fact, for our Miſtakes and Abuſes: For he gives no Inſtances; I may ſay, he has a fine Art in abuſing by wholeſale, without proof. We have always been ready to give a ſincere account of the Hope that is in us; which is evident from the many Acounts on that Head publiſhed, and all has been our readineſs to take notice of every occaſion that did offer, wherein it might be of Service. I hope *R. B.* would not have us take our Religion upon his Authority; Would he be for Whipping in, as well as out of the *Temple*? When once Religion is turned, from inward Senſe, to outward Preſcriptions; and from Conviction and Reaſon, to implicite Faith and blind Obedience; I think a true Senſe of God will be far gone, it will then be time for the Magiſtrate to ſee that the Laws are duly executed, for Conſcience muſt be much a-ſleep.

All that he has hitherto offered, has been only his bold and envious Say-ſoes, and Charges without all ſhew of Proof; wherefore it is high time, for what he has further to offer, to produce ſome ſort

of

of Evidence; he begins thus: 'It is a moſt 'lame and ſcandalous Inſinuation, againſt 'the Inſtitution and Practice of outward 'Baptiſm, which G. Whitehead advances in 'his Rector Examined, p. 27. ſaying, When 'this Rector, (meaning Mr. Meriton) can 'demonſtrate a probatum eſt, of ſuch Virtue in 'that poor Element (as he calls it) of Water-'Baptiſm, as to cure polluted and diſtempered 'Souls; as if the iſſue or effects of a Means 'that is preſcribed, muſt determine the 'right or lawfulneſs of its Inſtitution or 'Practice, without any Exception; he may 'at the ſame rate queſtion the Authority 'of our Lord Jeſus Chriſt and his Apoſtles, 'in their Teaching and Preaching, becauſe 'many that heard them were not effectually 'cleanſed,

'Tis a wonder to ſee a Man of ſuch Pretentions, ſo lame in Matter, and ſo abuſive in his Charges: His charging G. W. with *lame and ſcandalous Inſinuations againſt the Inſtitution and Practice of Water-Baptiſm*, and yet offer no better proof, than this one ſaying of G. W's to the *Rector*; we muſt underſtand, that G. W's thus ſpeaking, was even natural from the Compariſons brought by the *Rector*, viz. *Naaman's waſhing in* Jordan, and *the blind Man's waſhing in the Pool of* Siloam: To which G. W. argues, *ad hominem*, that if the *Rector* could demonſtrate ſuch Vertue in *Water-Baptiſm* to the curing

Mens

Mens Souls of their Infirmities, as *Jordan* had to Cure the Body of *Naaman*, and the Pool of *Siloam* had to reſtore Sight to the *Blind*, then his Compariſons were of force; otherwiſe, why did the Rector bring them? Was it only to fill up Paper? Now if the *Rector* and this *R. B.* would from hence allude, the Efficacy of *Water-Baptiſm* to the Curing of Souls, ſince we muſt grant, neither of theſe Waters had that Vertue eſſentially in them, being only made effectual by the Grace and Bleſſing of that Power which appointed them; will it not then be proper to enquire into the effects, to ſee if they be anſwerable; and that which gives greater Suſpicion that *R. B.* grants *Water-Baptiſm* available to Cure the Soul, is his Compariſon of *Chriſt's and the Apoſtles Preaching*, that *G. W. might at the ſame rate queſtion their Authority, becauſe that many that heard them, were not effectually cleanſed:* Now, tho' many that heard them were not; yet many that heard them were. So, tho' a great many that are baptized with outward Water remain uncleanſed, yet if either the *Rector*, or this *R. B.* can make proof, that many or any are cleanſed by *Water-Baptiſm*, it will anſwer *G. W's probatum eſt*; for *G. W.* is not ſo unreaſonable as not to admit of any Exceptions, ſo that *R. B.* may diſpoſe of his *lame and ſcandalous Inſinuations* elſewhere. But till ſuch time as

R. B.

R. B. can make ſuch proof, let him not blame us in holding to thoſe Remedies that we know are appointed by God for that purpoſe, and that are effectual for that end, as the *Blood of Chriſt*, and the *Operation of the Holy Ghoſt*. *R. B.* adds, *And in the Commiſſion that was given*, Mat. 28. 19. *there is no more mention made of outward Teaching, than of outward Baptiſm; and the Quakers may as well reject Teaching with Words, as Baptizing with Water.*

What way he has to propound to Teach the Nations the Faith of Chriſt, ſave by Words, I know not; however, I hope to ſhew, that we have more reaſon to queſtion *Water-Baptiſm*, than we have to queſtion *outward Teaching*. To that end, that I may both briefly and clearly ſtate the Caſe, I will here preſent, what all the Evangeliſts that takes notice of our Saviour's Diſcourſe at that time, when he gave that *Commiſſion*, ſays concerning it; by which, I have ſome hopes we may perceive, whether *outward* or *ſpiritual Baptiſm* was intended by our Saviour; and if it doth appear what *Baptiſm* was the Subject of our Saviour's Diſcourſe, tho not expreſly mentioned in the Commiſſion, I hope it may ſuffice. *Luke* has it thus, *And that Repentance and Remiſſion of Sins ſhould be preached in his Name, among all Nations, beginning at* Jeruſalem, *and ye are witneſſes of theſe things: Tarry ye in the City*

City of Jeruſalem, *until ye be endued with Power from on high*, Luke 24. 47, 48, 49. *All Power is given unto me in Heaven and in Earth. Go ye therefore and Teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Mat. 28. 18, 19. *And being aſſembled together with them, commanded them that they ſhould not depart from* Jeruſalem, *but wait for the promiſe of the Father, which* (ſaith he) *you have heard of me: For* John *truly Baptized with Water, but ye ſhall be baptized with the Holy Ghoſt, not many days hence*, Acts 1. 4, 5. *Go ye into all the World, preach the Goſpel to every Creature; he that believes and is baptized, ſhall be ſaved*, Mar. 16. 15. 16. Thus we have the Subſtance of what Chriſt ſpake on this Subject; by all which, in all reaſon, it ſhould remain no longer a doubt, what *Baptiſm* was there intended, as the the *Goſpel-Baptiſm*; upon all which I am willing to make theſe few following Obſervations:

Firſt, That theſe Relations of the ſeveral Evangeliſts, relating to, and being an Account of our Saviours Diſcourſe, concerning this Subject, at his Farewel, was therefore ſpoke at one and the ſame time.

Secondly, That it is clear, that the *Baptiſm* inſiſted on by our Lord, was his own *ſpiritual Baptiſm*, even that of the Holy Ghoſt, and is ſo particularly expreſſed, as well as confirmed, by other Phraſes and Terms Synonimous

nonimous; as *the Power from on high*, *the Promiſe of the Father*, &c.

Thirdly, Since it is evident that the Diſcourſe of our Lord, relating to *Baptiſm*, was not of Water, but the Spirit, which he then promiſed they ſhould witneſs *not many days hence*; and thereupon bids them tarry at *Jeruſalem*, till they were *endued*; then bids them *Go Teach all Nations*, *baptizing them into the Name of the Father*, &c. And we know moſt commonly, *the Name of the Father*, &c. ſignifies, his *Power*, *Life* and *Vertue*; nay always, when it relates to more than a bare naming of him, and it was this the Nations wanted to be baptized into, even into a ſpiritual and heavenly Life, and the true and proper Signification of the particle εἰς, in the Text, is *into*, and not *in*, ſo it naturally followeth the Baptiſm in the Text was Spiritual Baptiſm.

Fourthly, Seeing it was the Baptiſm of the Spirit, our Lord was treating of; there was no need, when he came to give the Commiſſion, to expreſs it afreſh, (though I do ſay *Baptizing into the Name of the Father*, &c. doth ſignifie Spiritual Baptiſm,) it being the Subject of his Diſcourſe at that Juncture; tho' if he had intended Water, there had been an abſolute Neceſſity to have mention'd it, becauſe it had been an altering the Subject of his preſent Diſcourſe; even from Spiritual to Elementary Baptiſm.

Fifthly,

Fifthly, The very Nature of the Commiſſion doth much preſs the neceſſity of ſpiritual *Baptiſm*, ſince it was to the Nations that lay in much Wickedneſs, and therefore needed that *ſpiritual Baptiſm*, by which they might become Children of God, and Heirs of Heaven.

Sixthly, Seeing it was this *ſpiritual Baptiſm* the Nations wanted, therefore it was, our Saviour was ſo very particular and careful, that the Apoſtles ſhould tarry at *Jeruſalem*, till they were baptized themſelves; for he knew right well, that thoſe that were not baptized themſelves, could not ſo much as be inſtrumental to the baptizing of others; for thoſe that were not born again themſelves, could not be proper Perſons to the begeting of others: And becauſe our Lord knew this to be an extraordinary work, which he had commanded them to; ſo he was equally encouraging, telling them, All *Power* in Heaven and in Earth was given unto him, and he would be with them *always*.

Seventhly and *Laſtly*, How can we think our Lord intended Water-Baptiſm, when at the ſame time, he applies Water to *John*, as belonging to his Diſpenſation, ſaying, *John truly baptized with Water, but ye ſhall be baptized with the Holy Ghoſt?* The very reliſh of theſe Words at this inſtant, at giving this Commiſſion is enough, I ſhould think to ſatisfie

tisfie all, that it was far from our Lord to institute Water, when he applies it thus to *John*, as a thing past. And truly, very Reason it self is on our side; for how should that great Messenger of the Everlasting Covenant, whose Dispensation should fulfil and end all preceding Dispensations; and whom they all did but darkly represent, that he should take up the chief Characteristick and Material part of the very preceding Dispensation; were not this rather to adopt, than fulfil and end? And would not this be and remain, as a Vail and Cloud upon his own Glorious and Spiritual Dispensation, which is Spiritually and Substantially, what the others were Outwardly, Materially and Typically? Glory to God for ever. Well, I must remember, I am not writing a Treatise of *Baptism*, but only answering an Adversary; yet am willing to add a few words of *G. K*'s out of his *Presbyterian and Independant Visible Churches*, printed 1691. p. 182, 183.

And if any were raised up by the Lord, as John *was, and could prove and instruct their being sent to Baptize with Water as he was, these to whom they should be sent, ought gladly to receive it; but to do it by bare Imitation, or a meer pretended Call, which they cannot prove to be either Mediate or Immediate, is great Presumption, yea, Superstition; and to call that a Command of God, which he hath given them no Command to practise, is to set up the Precepts of*

Men,

Men, in the room of God's Commandments, as the Phariſees *did of Old, and is a taking of his Name in vain; for which he will not hold them guiltleſs: and they can never prove, by all their Art and Skill, that* Water-Baptiſm *is commanded by Chriſt,* Mat. 28. 18, 19. *for all God's Commands and Precepts, eſpecially of publick Inſtitution, relating to the Church, are expreſs, in ſo many expreſs words, and are not left to be gathered by uncertain and doubtful Conſequences. When God ſent* John *to Baptize with Water, Water was expreſſed; but in the Apoſtles Commiſſion to Baptize, no mention is made of Water, nor no words of Inſtitution commanded to be uſed; but the command is,* Go, Teach, baptizing all Nations into the Name of the Father, the Son, and the holy Ghoſt. *And the Name of either the Father, or the Son, or the holy Ghoſt, is moſt frequently, if not always uſed in Scripture, to ſignifie* Power and Life; *as,* The Name of the Lord is a ſtrong Tower: Thy Name is as Ointment poured forth, *&c.*

Thus we ſee *Keith*, after having been a Quaker nigh, if not altogether, 30 Years, holds out Zealous in his Teſtimony againſt *Water-Baptiſm*, and ſays, It can never be proved from *Mat.* 28. 18, 19. And if *Water-Baptiſm* can never be proved, how much leſs can *Sprinkling Infants* be proved, for which there is neither Precept nor Practice in all the Bible? And yet this is the *Baptiſm R. B.* muſt ſtand by.

It will be neceſſary to ſhew, that the Miniſters of Chriſt may Inſtrumentally, or Miniſterially, Baptize with this Spiritual Baptiſm; indeed it were Groſs, if any held, that any Man or Men, had Power to Command, or Give the Holy Ghoſt; but I doubt not, but it will be Plain, as well as Orthodox, That the Apoſtles were the Means or Inſtruments, tho' Chriſt the Principal, by which the holy Ghoſt was given; which when I have done, I hope I have performed what will be expected from me at this time. My firſt proof ſhall be from *Acts* 10. 44. *While* Peter *yet ſpake theſe Words, the holy Ghoſt fell on all them which heard the Word.* To this plain matter of Fact, what can be objected, or who dare deny, but *Peter*'s Preaching was the Means, or Inſtrumental Cauſe, of their being thus eminently Baptized with the Holy Ghoſt; this paſſage exactly agrees, and runs parallel with our Lord's Command, of *Teaching all Nations, Baptizing them,* &c. for as the Text words it, it implies, that to Teach Baptizing, went together, and was performed by Chriſt's Preſence attending their Miniſtry; ſo here, not only by Precept, but by Practice; and Matter of Fact is true, for through *Peter*'s Preaching, they both heard the Word, and were baptized with the Holy Ghoſt, at one and the ſame inſtant, *Acts* 11. 15, 16. And as our Saviour ſaid in another Caſe, *My Father works hitherto, and I work.* So tho'

this Power be granted (as indeed it ought) to Christ, and that Christ doth Principally or Originally Baptize with the Holy Ghost, (and also that he administers it as it pleases him, either Immediately, and without all outward Means, or Mediately, and by Instruments) yet his Servants that are by him Commissionated, may be truly said Instrumentally to Baptize with the Holy Ghost, and may say, Christ worketh hitherto, and we work. So I would have all be very careful that they do not oppose what they do not understand, but rather fall in with *Peter*, and say, *What are we, that we should withstand God?* Tho' several Texts of like import might be produced, that proves this Truth, yet for Brevity sake, shall conclude with this one, *Gal.* 3. 5. *This only would I learn of you, received ye the Spirit by the Works of the Law, or by the Hearing of Faith? He therefore that ministreth to you the Spirit, and worketh Miracles among you, doth he it by the Works of the Law, or by the Hearing of Faith?* Thus it is clearly proved, that the true Ministers are Ministers of the Spirit, and do minister it. And as *Paul* saith, They *were made able Ministers of the New Testament, not of the Letter, but of the Spirit.*

R. B. begins a new Charge thus, *But to manifest how liable they are to pervert the true sense of matter*; *see what* G. Whitehead *says concerning the Supper*, p. 35. *of his* Rector Examined, *where he produces some Testimonies out of the*

Book of Martyrs to favour his Caſe, which duly conſidered are directly againſt it. I have examin'd the Quotations, and for further ſatisfaction, if *R. B.* will not be offended, I will be ſo Ingenuous, both to Tranſcribe them, and the end for which *G. W.* produced them (in *G. W*'s own Words) by which the Impartial may perceive the falſeneſs of *R. B*'s Charge: And note, he doth not bring this ſo much to detect this particular Perverſion of *G. W*'s (as he accounts it) but thereby to ſhew, how apt we are to pervert the true ſenſe of matter; ſo that we may reaſonably conclude, he would not bring one of the meaneſt in his Budget, ſince it was to be his *Goliah.*

Theſe following are *G. W*'s Words, and therein is expreſſed the end for which he quoted the following Teſtimonies. *And that the Bread and the Cup which Chriſt gave at his Supper, were a Figure, or Typical, was confeſſed by divers eminent Martyrs, as* John Frith *in his Reaſons upon the Sacrament, treating of Chriſt the promiſed Seed, ſaith,* Likewiſe the ſame Promiſe was made unto *Moſes*, the moſt meek and gentle Captain of the *Iſraelites*, which did not only himſelf believe on Chriſt, which was ſo often promiſed, but alſo did prefigurate him by divers Means, both by the *Manna* which came down from Heaven, and alſo by the *Water* which iſſued out of the Rock, for the refreſhing the Bodies of his People. Neither is it to be doubted,

ed, but that both *Manna* and this *Water*, had a prophetick Myſtery in them, declaring the very ſelf-ſame thing, which the *Bread* and the *Wine* doth now declare unto us in the *Sacrament*: For thus ſaith St. *Auguſtine*, Whoſoever did underſtand Chriſt in the *Manna*, did eat the ſame ſpiritual Food that we do; but they which by that *Manna* ſought only to fill their Bellies, did eat thereof, and are Dead. On the Margent it is, *Manna, and the Water of the Rock, a Figure of Chriſt's Body: Bread and Wine a Figure likewiſe of Chriſt's Body*, 1 Cor. 10. *See 2 Vol. Mart.* p. 302. *printed* 1641. *And Dr.* Cranmer, *Arch-Biſhop of* Canterbury, *confeſſeth Chriſt's Speech*, i. e. [this is my Body] *to be Figurative*; *and quoting* Ambroſe *in* 1 Cor. 11. *he calleth the* Bread and the Cup Signs, a Type, Figure or Sign of the Blood of Chriſt, and of his Benefit (*In his* Diſputations *in* Oxford, *Vol.* 3. *Mar.* p. 59. *and Chap.* 54. ibid.) *he ſaith*, The Fleſh liveth by Bread, but the Soul is inwardly fed by Chriſt. *And Dr.* Ridley (*Biſhop of* London) *in his* Diſputations *at* Oxford, *ſaith*, And as one of the Fathers ſaith, A Figure is in vain, where the thing ſignified is preſent, *ibid.* p. 74. And p. 75, 76. *in oppoſition to the Popiſh Doctrine of* Tranſubſtantiation, *he ſaith*, The Sayings of the Fathers declare it to be a Figurative Speech, as appeareth in *Origen*, *Tertullian*, *Chryſoſtom*, (in opere imperfecto) *Auguſtine*, *Ambroſe*, *Baſil*, *Gregory Nazienzen*, *Hilary*

Hilary, and moſt plainly in *Bertram*. Thus we have both the end for which *G. W.* quoted them, in his own Words, and the whole Quotations themſelves.

For my part I cannot find any Perverſion; and it ſtands *R. B.* upon to manifeſt it more plainly, if there be any; what becauſe ſome of them was brought to oppoſe the Doctrine of *Tranſubſtantiation*, therefore they are no good Arguments to *G. W*'s purpoſe, to prove that they were Figures? *R. B.* might have ſaved his Quotation, to prove that, for *G. W.* acknowledges it; ſo ſays *R. B.* The *Martyrs* intended one thing, and *G. W.* would make them to intend another. May I not ſay, O pertinent Logician! Is there not divers Texts in holy Scripture, that one and the ſame Text holds out two or more Principles of Faith? And what, becauſe one of theſe Texts is brought to prove one of theſe points, if one offer it for proof of another, muſt it be accounted a Perverſion? I hope not.

His next Charge is, That *the Faith of the Body of Chriſt, now abſent in Heaven, is loſt among us.* I believe he here ſpeaks Truth of us againſt his will, and ſaves himſelf telling a great Lye thereby; for that Faith is indeed loſt, nay it never was received by us, That the Body of Chriſt is now abſent in Heaven; we have always, and ſtill do, believe it to be there preſent. Theſe are fit Reaſons to ſhew

his

his leaving us was out of Envy; for I hope I have made it already manifeſt, that we believe the *Exiſtence of the Body of Chriſt* in Heaven, as really as any Chriſtians whatſoever. As to his hopes and dependance on the outward *Baptiſm* and *Supper*, as two ſuch Pillars and Supports of the Chriſtian Faith: I may advertiſe him, that ſuppoſe they were what moſt Proteſtants account them to be, yet if he have not regard to ſomething beyond them, he may find himſelf miſtaken in the end; and the Army of *Abaddon* may compaſs him about. To conclude, what I have to ſay concerning them at preſent is, That as many as do practice them out of pure Conſcience to God, believing the ſame to be their Duty, we are charitable towards them, hoping in time they will come to ſee further, as they continue true Seekers of God.

His next is, he ſaith, *It is a ſpecious pretence the* Quakers *have made to the Vertue and Efficacy of the inward Principle, as having therein an Art of Extraction, by which they perform, as by one ſingle Still, all that can be propoſed from the variety in a Laboratory.*

This *ſpecious pretence* (as he calls it) rightly ſtated, will ſtand all Winds and Weathers: For, this Principle in it ſelf, as held by the Quakers, is no other than the *Word God, in whom was Life, and the Life the Light of Men*, John 1. 4. Tho' the Quakers are no

ſuch ill Diſtinguiſhers, that if *R. B.* will be ſo barbarous, as to divide the particular Meaſure or Manifeſtation from the fulneſs, and the purchaſe of that Bleſſing (tho' that is a Preſumption the Quakers dare not attempt, becauſe God, as Father, Word and Spirit, is preſent therein) to ſay, That that particular Meaſure and Manifeſtation, ſo divided, is ſufficient: Tho' they do boldly ſay, This inward Principle, not divided, but conjunctly taken as aforeſaid, is able to effect whatever is needful; yet this doth not lead us to ſlight any of the leaſt means appointed of God, as helps in the Work of our Salvation; for there are many things very uſeful and highly needful towards an End; yet cannot be ſaid to be abſolutely neceſſary; and yet who ſo unwiſe as to reject them? At the ſame rate *R. B.* might find fault with St. *John*, who told the Believers of his time, *That they had received an Unction from the Holy One, and they knew all things; and that they needed not that any Man ſhould Teach them; but as the ſame Anointing ſhould Teach them of all Things.* Tho' the Apoſtle, no more than we, intended hereby to lay waſte Goſpel Means, or outward and inſtrumental Helps, appointed by God. What he adds of *William Penn*'s Ranting at an unreaſonable rate, and diſparaging the Reputation of our Principles; I muſt ſay, doth not become

come him; if he had only regarded Civility, it would have taught him better Language. Doth he think his going to Church will priviledge him to abuse by Authority? Nay, surely, many of them are Men of better Temper, and more Honour: Nor can I think he cares how much *W. P.* disparages our Principle, tho' the Truth of his Heart may be, that he thinks him too great an Honour to it; neither can I believe, that the repute of our Principles affords him any great pleasure. His charging *G. Whitehead* with irregularity of Practice, without producing proof, doth not bespeak him a Man of Honour; for a Person of worth would abominate to impeach Men of Note, without producing some good Ground for so doing. P. 9. He has more cause to reflect upon his own Incivility, for exposing in Print, part of *G. W*'s private Letter to his Father-in Law, unduly intercepted, together with his own angry Resentments and Defamations against *G. W*, &c. *I am sure* (saith *R. B.*) *no Principle of Truth, ever taught* W. P. *to advance such a Notion of the Composition of Man, as he delivers in* p. 71. *of his Primitive Christianity. Man* (says *W. P.*) as I said just now, *is a Composition of both Worlds; his Body of this, his Soul of the other World.* If *R. B.* has a better Notion of the Composition of Man to advance, I should be glad to hear it, tho' a truer I am confident he cannot; so that I cannot but tell him, he

is

is miſtaken in ſo raſhly judging *W. P*'s Notion: Is it not apparent, that our Bodies are of this World? Yet, where is the Perſon that believes that the Soul is a created, immortal and inviſible Spirit, that can be ſo groſs as to believe it is of this World too? If not of this, then of ſome other World; of this it cannot be, for this World is Viſible, Material and Corruptible; but the Soul is Inviſible, Immaterial and Incorruptible: Truly I ſhould think *R. B.* cannot be ſo groſs, as to think otherwiſe, if he believes Man to have an Immortal Soul. He goes on, adding more words of *W. P*'s, viz. *By the Body the Soul looks into, and beholds this World*; and *by the Word it beholds God, the World without end.* Upon which R. B. Comments thus; *So that the World without end, and God, are with him Terms Synonimous* [which by the way is falſly inferred] *and of this endleſs World, it's* [with him] *a part of Man's Compoſition; his Soul is of its Eſſence, and beholds its being a-kin to God, not only by a Relation, but in Subſtance.* Oh! falſe Comment, and notable Reaſon for leaving the Quakers; it is much that Men will expoſe their Envy ſo apparently: Let us conſider *W. P*'s Words, and then, without any difficulty, we ſhall diſcern the diſingenuity of this Adverſary, and the falſeneſs of the Comment: Firſt let us obſerve, tho' *W. P.* do ſay, Man's Soul is of the other World; yet he doth not ſay,

The

The other World is God, or that God and the other World are one and the ſame thing; ſo that except *R. B.* can make it appear, that *W. P.* believes the other World, and God, to be one and the ſame, he argues to no purpoſe; and all the fine Gloſs and Guilt, with which he would beſpatter *W. P.* will fall as Dung upon his own Face, as well as the dull and apparent Sophiſtry, which he would father upon us, will a great deal of it fall to his Share, to account for; neither will it all vindicate his abuſe of *W. Penn* and others. And as impertinent is he in making thoſe words he Quotes (out of *Judas and the Jews*, p. 130.) a deſcription *of God, and of the Soul of Man, it being a part of him*, from *W.* P's there ſaying, *The new diſperſed Flock of God ſhall reſt with him in that World, which never had Beginning, and is without End.* Where do we find ſuch a Deſcription of the Soul in theſe Words? The words carped at, *viz. That World which never had beginning*, may be allowed by the Ingenuous, as figuratively expreſſed; as *That World* is put for *Eternal Life* in Heaven, *Luke* 20. 35. *They that be counted worthy to enjoy that World*; by the *World*, *eternal Life* is here intended * it being only a Tranſmutation, as between the *Cauſe* and the *Effect*. Behold! what a weighty Reaſon this is for *R. B.* his leaving our Society: But at the rate he wrangles, he may even fault the very

* See *T. Wilſons* Dictionary.

very Doctrine of our Lord, that becauſe he told the *Phariſees*, that *the Kingdom of Heaven was within them*, that he thereby deſtroyed the Kingdom of Heaven without. I think it is time to remind him of what he writ in 1694. in our Vindication, *Suppoſing* (ſays he) *there may have been ſome defect in Expreſſion, by which means the matter has not been left ſo well guarded againſt the exceptions of malicious Cavillers, who, no doubt (were it not for the general Authority of the holy Scriptures) would be as ready to make their exceptions againſt many Sentences or Expreſſions therein alſo.* But *R. B.* making *God*, and the *World without end*, terms Synonimous with *W. P.* for want of the word *and*, before the World without end, ſhows himſelf now to be turned a malicious Caviller. Would one have thought, that this Man would have himſelf become herein ſo quickly guilty? What he quotes out of *W. P*'s Book, called *Judas and the Jews*, is one with this above, ſo needs no other anſwer. And to his inſinuating that *G. F.* held that Notion, of the Souls being a part of God, is already anſwered (by abler Pens, as *G. W.* and *J. W.*) ſo I need not ſay any thing thereto. He returns to *W. P.* again, touching *W. P*'s Anſwer to *John Faldo*, concerning the *Reſurrection of the Body*; if I take for granted what *R. B.* quotes as *W. P*'s Anſwer, not having the Book by me, I do ſay, *W. P.* anſwered wiſely, and did well to put by his

his Antagoniſt as he did; for I find that thoſe that define ſo nicely, often run themſelves into Contradictions, even *G. K.* is ſcarce clear in this particular; as for Inſtance, *G. K.* ſays, in his Teſtimony againſt that abſurd Opinion, page 3. and *That which riſes is the Mortal, that puts on Immortality; and the Corruptible, that putteth on Incorruption.* Now *Paul* ſays, *It is ſown a natural Body, it is raiſed a ſpiritual Body, it is ſown in Corruption, it is raiſed in Incorruption*; ſo that *G. K.* and *Paul* ſeems to aſſert two things; *G. K.* ſays, that which riſes is the *Mortal and Corruptible*; and *Paul* ſays, that it is raiſed *Spiritual and Incorruptible.* Would not *R. B.* account this an Error in a Quaker? Beſides, *W. P*'s words are ſafe, for neither do I remember any Text of Scripture that ſays in expreſs words, of a Body having the ſame Matter, and not the ſame Groſneſs, *&c.* but that *W. P.* is Sound in the Faith, as well as we, is clear; ſee his *Key*, where he thus expreſſes himſelf on our behalf as well as his own; *In this* (ſays he) *alſo (i. e.) the Quakers are groſly abuſed. They deny not, but believe the* Reſurrection *according to Scripture, not only from Sin, but alſo from the Grave; but are conſciencioufly, not contumelioufly Cautious in expreſſing the manner of the* Reſurrection *intended in the Change, becauſe it is left as a Secret in the Scripture.* Are People angry with them for not believing or aſſerting what is hidden, and which is more curious than neceſſary to be known; and

which

which the Objectors themſelves cannot be poſitive in? *Thou Fool*, is to the curious inquirer, as ſaith the Apoſtle, which makes the Quakers contented with that Body which it ſhall pleaſe God to give them; being aſſured, that their Corruptible muſt put on Incorruption, and that their Mortal muſt put on Immortality, but in ſuch manner as it pleaſeth him. And in the mean time, they eſteem it their Duty, as well as Wiſdom, to acquieſce in his holy Will. It is enough they believe a Reſurrection, and that of a Glorious and Incorruptible Body, without further nicities, for to that was the antient Hope. Paſſing by his Inference touching the Body of Chriſt, becauſe of his following Query: *For*, as he ſays, *he could not obtain a plain and poſitive Anſwer thereto from ſeveral of our Friends, appointed to hear his Reaſons for declining our Meetings*; and leaſt he ſhould blame me too, I will firſt place the Query, and then give a poſitive and plain Anſwer with little trouble.

Query, *Whether our Lord Jeſus Chriſt is now in Heaven above, or without us, in the true and entire Nature of Man glorified, the ſame for Subſtance which he had on Earth, and for ever to come united to the Godhead?* Anſwer, Yea. What he ſays of finding it fully and ſafely expreſſed in the Articles of the Church of *England*, I think it is as fully and as ſafely expreſſed in the *Apology*, in the Quotation I have brought at the beginning.

I come now to his laſt, which is touching a Letter writ by *G. Whitehead*, to his Father-in-law, and *G. W*'s Brother-in-law, he gives us ſome part of *G. W*'s Letter, as well as a Copy of his own Anſwer, requeſting a meeting with G. W. in order that G. W. might make good what he had inſinuated againſt him to his Father-in-law (as he ſays) but G. W. giving him no ſuch Meeting, he was willing to expoſe it to the publick. As to the Letters, it being a private Concern between them two, I have nothing further to ſay, than this, That G. W. was under a ſimple impoſſibility to offer him a Meeting; for till G. W. ſaw his Letter in Print, he knew nothing of it; wherefore *R. B.* ought either to have taken more care in ſending his Letter, or when he was in *London*, to have gone to G. W. ſo he has no cauſe to Glory, as tho' G. W. declined to give him a Meeting; it is nothing but an empty Flouriſh.

Having thus briefly gone through *R. B*'s whole Paper of his wonderful *Reaſons* for leaving us, hoping I have not omitted any thing that might in the leaſt require my notice; withall, both modeſtly detecting his Envy, and alſo ſhewing the Soundneſs of our Faith, in oppoſition to his falſe Charges; whereby, as I doubt not but the Impartial Enquirer will meet with ſatisfaction, and plainly ſee, that it is more Envy than real Matter, that thus Influences our Adverſaries; hoping

hoping withal (tho' blessed be God, it is not only hopes, but we see evidently, that it is true in Fact) that the very means our Adversaries use to revenge themselves upon us, turns to our advantage; for thereby the Sober and Enquiring are the more stirred up to examine into the Truth of Matters, and God is daily adding to his Church, blessed be his holy Name.

Now, for a Conclusion, I heartily wish *R. B.* may cease to envy the Children and People of God, and come to true Repentance; for I am heartily sorry for him. So with the words that he was pleased to add to his Uncle, *G. Whitehead*'s Letter, I shall at present leave him, *Prov.* 26. 26, 27. *Whose Hatred is covered by Deceit, his Wickedness shall be shewed before the whole Congregation. Whoso diggeth a Pit, shall fall therein; and he that rolleth a Stone, it will return upon him.*

Graithwait, the 7th of
the 6th Month,
1700.

FINIS.